

Division I

Section 7



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Biography.

MEMOIR OF REV. HENRY JESSEY, M. A.

The following Memoir, will bring to notice, one of the most eminent ministers of the seventeenth century, among the English Baptists. A man not less distinguished by his literary attainments, than by his extraordinary piety and benevolence. In any age, and in any country, a character combining so many rare excellencies, as adorned the life and ministry of Mr. JESSEY, would be considered an ornament to the denomination to which he belonged.

Mr. JESSEY was born on the 3d of September 1601, at West-Routon, near Cleveland, in the West Riding of Yorkshire, his father being minister of that place. When he was seventeen years of age, he was sent to the university, and educated in *St. John's* college at Cambridge, where he continued about six years, and commenced first bachelor, and then master of arts. But that which is most remarkable, is, that while he was under the teachings of men, and eagerly pursuing after human learning in this place, God himself was pleased to teach him, and enrich his soul with divine learning, working effectually in him, by his Holy Spirit, the knowledge of sin, and faith in Christ; so that he dates his conversion to God, while he was yet at the university, and but of twenty-one years of age; a very rare and uncommon instance! However, this put no stop to the progress of his education; for he followed his studies as closely as ever,

only he now steered the course of them more directly to qualify him for the ministry of the gospel; having determined from this time to devote himself to that sacred employment. When he removed from the university, old Mr. *Bramton Gurdon*, of *Assington* in *Suffolk*, famous for his having three sons parliament-men, took him to be chaplain in his family. And in this worthy family he continued nine years, where he had the opportunity of perfecting his studies, and qualifying himself yet better for more public service.

It was in the year 1627 that he received *episcopal ordination*. And though after this he was frequently solicited to accept of some promotion in the church, yet he could not be prevailed upon until the year 1633, and then the living of *Aughton* in *Yorkshire* was given to him. Here he found that his predecessor Mr. *Alder*, had been removed for non-conformity, and he knew

that his principles would not permit him to conform so far as the other had done, and therefore expected no long continuance in this place. And it proved according to his expectation; for the very next year he himself was removed for not using all those *ceremonies* enjoined by the *rubrick* and *canons*, and for presuming to remove a *crucifix* set up there.

After this, *Sir Matthew Bointon*, in the same county, took him into his family; by whom he also was introduced to preach frequently both at *Barneston* and *Rowsby*, two parishes near adjoining in *Yorkshire*; and began every day to be more and more taken notice of for his piety, humility, and excellent preaching.

In the year 1635 he came up to London with his patron; and he had not been long here, before he was earnestly solicited to take the pastoral care of a congregation of protestant dissenters in this city, which had been formed ever since the year 1616 by one Mr. Henry Jacob. They had often heard him preach to their great satisfaction; and it was now well known, that he would accept no preferment in the established church, but looked upon the imposition of *ceremonies*, and *oaths* of *episcopal* and *canonical* obedience to be unwarrantable and sinful. His great modesty caused him to decline it for some time; but at length, after many prayers to God, and consultations with his brethren, he accepted of this charge in the year 1637, and in this vineyard did he continue a faithful and laborious servant of Jesus Christ, unto the day of his death.

It happened that every now and then several of this congregation were embracing the opinion of the *Baptists*, and going off from them on that occasion. In 1638, the year after his coming among them, six persons of note espoused it; in 1641 a much greater number; and

in 1643 it was revived again, and prevailed more than ever.

Many of these were such as Mr. Jessey very much respected for their piety and solid judgment, and the alteration of their opinions occasioned frequent debates in the congregation about it; so that he was by these things necessarily put upon the study of this *controversy*: and when, upon a diligent and impartial examination of the *holy scriptures* and *antiquity*, he found occasion to alter his *opinion*; yet he did not do it without great deliberation, many prayers, and divers conferences with pious and learned men of a different persuasion.

His first conviction was about the *mode of baptizing*: for he quickly discerned that *sprinkling* was a modern corruption brought in without any just ground either from *scripture* or *antiquity*; and therefore in the year 1642, the church being assembled, he freely declared to them that *immersion*, or *dipping* the whole body into the water, appeared to him to be the right manner of administering *baptism*, this being the import of the original word *baptizo*, this agreeing with those examples of *baptism* recorded in the *holy scriptures*, and this best representing those *spiritual mysteries* signified by it, *viz.* the *death* and *resurrection* of Christ, and our *dying* to sin, and *rising* again to newness of life. And therefore he proposed, that those who were baptized for the future, should receive it after this manner. And though he continued for two or three years after this, to *baptize children*, his manner was to *dip* them into the water.

But about the year 1644 the controversy about the *subjects of baptism* was again revived, and several debates held in the congregation about it; by which not only several private Christians were convinced that infant-baptism was an unscriptural practice, but Mr. Jessey himself also came over to this opinion. How-

ever, before he would absolutely determine in the point, and practise accordingly, he resolved to consult with divers learned and judicious ministers of those times; and therefore had a meeting with Dr. Goodwin, Mr. Philip Nye, Mr. Jer. Burroughs, Mr. Walter Craddock, and several others. But these giving him no satisfaction, he was in June 1645 baptized by Mr. Hanserd Knollys; and it proved no small honour and advantage to the Baptists, to have a man of such extraordinary piety and substantial learning among them.

But notwithstanding his differing from his brethren in this, or any other point, he maintained the same Christian love and charity to all saints as before, not only as to a friendly conversation, but also in respect of *church-communion*.*

Besides his constant labours in the work of the ministry, there was another profitable work, wherein his soul was engaged, and in which he took great pains for divers years; and this was no less than the making a new and more correct translation of the Holy Bible.

He was very industrious, in the first place, to understand fully those languages in which it was written: the Hebrew and Greek testaments he constantly carried about him, frequently calling one *his sword and dagger*, and the other *his shield and buckler*. And besides the Hebrew and Greek, he studied the Syriac and Chaldee dialects, which the unlearned Jews spoke in their captiv-

ity. But notwithstanding his qualifications in this, and many other respects, he had not the vanity to think this a work fit for any single man to encounter with; and therefore sent letters to many learned men of this and other nations, desiring their assistance and joint labours with him in this great design. And by his persuasions many persons of great note for their learning, faithfulness, and piety, did engage in it; particularly Mr. John Rowe, the Hebrew professor at Aberdeen, took great pains with him herein. The writer of Mr. Jessey's life says, that he made it the master study of his life, and would often cry out, "O, that I might see this done before I die!"

In that book there is a specimen given of the errors he took notice of in the present translation, the rules he observed in correcting them, and the progress that was made in this work.

It appears that it was almost completed, and wanted little more than the appointing commissioners to examine it, and authorise its publication, which was what he always intended, and of which he had from the first some assurances given him. But the great turn that was given to public affairs both in church and state, by the restoration, caused this great and noble design to prove abortive.

He chose a *single life*, that so not being incumbered with *wife* or *family*, he might be the more entirely devoted to his sacred work, and the

* The dawn of the reformation which succeeded the long night of popish darkness, seems to correspond to that day spoken of by the prophet Zechariah, the "light of which should not be clear nor dark." Luther, though justly esteemed one of the greatest of the reformers, did not perceive the absurdity of the popish doctrine of *transubstantiation*. Mr. JESSEY, who was born only 55 years after the death of Luther, was first led to renounce *sprinkling*, but continued the baptism of infants by immersion. But on receiving further light, he renounced the practice altogether. It is far less surprising when we consider the times in which he lived, and the connections which he had previously formed, that he did not perceive the impropriety of mixed communion, than that a man of Mr. R. HALL's high claims to erudition, should at this day of increased light, espouse the same sentiment. But neither Mr. JESSEY, nor Mr. BUNYAN, his cotemporary, escaped persecution from their Papdobaptist neighbours, on account of their liberal sentiments.

better enabled to do good, and communicate to the relief of others. And besides his own alms, he was a constant solicitor and agent for the poor, with others whom he knew able to supply their wants; for this purpose he carried about him a list of the names of the most eminent objects of charity known to him, adding to each name their ages, infirmities, afflictions, charges and graces; and by this method he raised considerable sums for their relief. There were above thirty families, who had all their subsistence from him, and were after his death exposed to great difficulties.

Nor did he limit his charity within the narrow compass of his own congregation or opinion; but, according to the rule, *he did good to all, especially to the household of faith*, so that many hundreds of poor, besides his own people, were refreshed by him. And where it was not charity to give, but might be so on some special occasions to lend, he would do it freely, without taking interest or security from the party.

One of the most famous instances of his charity, and what is perhaps without precedent, was that which he shewed to the poor and distressed *Jews at Jerusalem*.

When Mr. Jessey had received full satisfaction concerning the truth of their sufferings, and that there was a safe way of conveying what might be collected to them, he immediately communicated the matter to his brethren the London ministers, and in a short time three hundred pounds was gathered and sent to them, and a bill of receipt with thanks returned.

To this act of hospitality he was influenced not only by that common compassion which we ought to shew to all human nature, but from the consideration of their having anciently been God's peculiar and beloved people, and that there are several predictions of their being

called in the latter days, and bringing great glory to the gospel church.

In the year 1650, when the Jews were permitted to return and trade in England as formerly, Mr. Jessey wrote an excellent treatise on purpose to remove their prejudices, and convince them that Jesus was the true Messiah, which was recommended very highly by the hands of several of the *assembly of divines*, and afterwards turned into *Hebrew*, to be dispersed among the Jews of all nations.

And to promote the same good design of their conversion to Christianity, there were letters sent with this charity; one signed by all the ministers that had been concerned in raising this money for them, others written particularly by Mr. Jessey; the copies of both which may be seen in his life.

It is easy to suppose, that a man of such great piety, learning, and extensive charity, must be very much crouded with visitors; and though Mr. Jessey was no courtier, yet, according to the modern phrase, he had a very great *levee*; some to converse with him as a friend, some to consult him as a casuist, and others to get relief from him as a common benefactor to the distressed.

He was however resolved to have to himself sufficient time for his private devotions and necessary studies. And as he hated idle talk and fruitless visits, so he took all possible methods to avoid them. Among the rest, that his friends might know his desire and resolution in this case, he put over his study door, the place where he usually received his visitors, this writing.

Amice, quisquis huc ades;
Aut agito paucis; aut ubi;
Aut me laborantem adjuva.

Whatever friend comes hither,
Dispatch in brief, or go,
Or help me busied too.

By Henry Jessey.

Upon the restoration he was ejected from his living at St. George's, Southwark, silenced from

his ministry, and being committed to prison for his religion, he died there, full of peace and joy, on the 4th of September 1663, having that day completed the sixty-third year of his age. He was buried three days afterwards from Woodmonger's-hall; and there appeared an uncommon number of mourners at his funeral, several thousands of pious persons of all denominations attending his obsequies, each bewailing their loss in that particular wherein he had been useful to them, and one of his learned acquaintance writ this epitaph on his death—

IN MORTEM DOMINI HENRICI JESSEY.

Post varios casus, et per dispendia vitæ
 Plurima, devictis hostibus, ille jacet.
 Sub tumulo, invictus victor, sub pace triumphans,
 Præmia virtutis possidet ille juæ.
 Cymba fides, remique præces, suspiria venti
 Cum quibus Elysii per Styga fertur agris.

THUS TRANSLATED.

From storms of dangers, and from seas of grief
 Safe landed, Jessey finds a blest relief.
 The grave's soft bed his sacred dust contains,
 And with its God the soul in bliss remains.
 Faith was his bark, incessant prayer his oars,
 And hope his gale; that from these mortal shores
 Though death's rough wave to heaven his spirit
 bore,
 To enjoy his triumph, and to sigh no more.

In addition to the above, extracted from Crosby, we think it proper to add the account given of his last sickness by the late Mr. Palmer in the Nonconformist Memorial.

“Crosby said that he died in prison; but this is inconsistent with the circumstances of the following narration.

“On November 27, 1661, he was seized, and kept in the messenger's hands, but released by the privy council, after a month's wrongful restraint. August 30, 1662, he was again apprehended upon misinformation, and secured six months in the messenger's house, till by an order of council he was again released, on February 20 following. About five or six months after his release he fell into his last sickness; but neither he nor they that were about him apprehended his death to be so near as it really was. How-

ever, the good man fell presently to the trimming of his lamp, as diligently as if God had expressly told him of his approaching end. He spent his last days and nights in searching his heart, humbling his soul, extolling free grace, and exhorting all about him to keep close to God, to persevere in the faith, and prepare for trials; adding for their encouragement, the long experience he had had of the goodness of the Lord in all times and conditions. The last evening but one before his departure, having a mind to walk, he was led about the room, and often repeated this expression, “God is good: he doth not lead me whither I would not, as he did Peter: good is the Lord to me.” Being soon tired, he sat down on his bed, and one who sat by him said, “They among whom you have laboured can witness, that you have been a faithful servant of Christ, making his glory your utmost end, for the good of their souls.” But he replied, “Say no more of that; exalt God, exalt God.” He spent the first part of his last night in blessing God, and singing praises to his name, and fell asleep about eleven o'clock. Waking again between two and three, he fell into a wonderful strain of abasing himself, and admiring the love of God, “that he should choose the vilest, the unworthiest, and the basest,” which last word he repeated many times, and then cried out, “Oh the unspeakable love of God, that he should reach me when I could not reach him!” And when the cordial ordered for that night was brought, he said, “Trouble me not; upon your peril, trouble me not.” He was then as if he had seen some glorious vision, or had been in a rapture. In this last night he was not unmindful of those who were his daily care, viz. the widows and fatherless, whom he spake of with pity, in a low lamenting voice, and the bystanders judged he was pray-

ing for them. Then he desired one present to pray with him; during which time he was still, and seemed afterwards much refreshed. He repeated *Joel* ii. 28, and bid them turn to several other texts that he mentioned; and as he lay, he often cried out, "more julep," meaning more passages of scripture; for he drank in much consolation from the exceeding great and precious promises therein contained, and continued to his last gasp praising God. The last words he was heard to speak were these: "He counted me worthy." And when the sound of his words ceased, his lips were observed still to move, and he seemed to be inwardly adoring that God whom in his health he served, feared and praised, and made his boast of continually: whose law he preached, and whose goodness he proclaimed. Such was his ha-

bitual sense of the goodness of God, that when he met an acquaintance, it was a common thing for him, (after the usual salutations) to say, "Verily God is good, blessed is his name: stick to him."

"Mr. Obadiah Wills, who wrote with great warmth against his particular opinions, speaks of him in the following terms:—"That man of God, Mr. *Jessey*, an *anti-pædobaptist* of long standing; as holy I conceive as any; of good learning, and a very tender conscience; of a healing and uniting spirit: I wish there were more such *anti-pædobaptists* as he."—He was so great a scripturist, that if one began to rehearse any passage, he could go on with it, and name the book, chapter and verse where it might be found. The original languages of the Old and New Testament were as familiar to him as his mother tongue."

Religious Communications.

For the American Baptist Magazine.

ON THE CONDUCT OF PROFESSORS.

Messrs. Editors,

The inclosed is submitted to your prudence and judgment. If you deem it calculated to do any good, it is at your disposal. Provided you allow it to come before the public, I shall forward you in due time two more.

LETTER I.

Dear Sir,

In a late conversation you made three remarks, which have considerably occupied my mind. They were for substance as follow. "The conduct of professors greatly obstructs the progress of the gospel.—A man may be a believer and yet not join a Christian church.—There are great obstacles in the way of a person of taste and refinement joining a Baptist church.

If your first remark be true, it will follow that the gospel has not done that for fallen man which we have frequently represented; and which, we have fondly hoped, it was calculated to do. If the conduct of its converts be such, upon fair examination, as to obstruct its progress, we ought not either to defend it or attempt to propagate it. His claims are at an end, and amidst our pains, our sorrows, our darkness and mortality, we have to look

out elsewhere for help, or be content to perish without hope.

I request to assure you, I do not intend to offer the slightest apology for loose professors; but, presuming upon your candour, good sense, and habit of accurate observation, I wish to vindicate the gospel, and to remove an implied censure upon it. You will allow the propriety of the following remarks. It is right that a church should receive into its communion, those who make a credible profession of belief, i. e. who profess sorrow for past sins, faith in Jesus Christ, and a determination of amendment of life. If some of these should not turn out good characters, but should disappoint the expectations of a church, you will allow, Sir, that such a church is not to be blamed for their faults. The members of a church do not profess to know the hearts of men. Nor is a religion to be censured as unefficacious, because its dictates are resisted by human depravity. It should also be remembered, Sir, that many of those who unite in Christian fellowship, are persons whose previous habits were unfriendly to the practice of virtue, and whose means and advantages for cultivation have been very small. We cannot know human nature without being sensible of the power of habit, and being well aware that it is more difficult to subdue those which are already inveterate, than to form new ones. Hence that mixture of light and shade, which we frequently see and lament as amounting almost to a contradiction between the profession and the conduct of Christians.

You will allow me to ask, Sir, do you really think there has been a common portion of candour exercised in judging of these persons? If, in case of disease, a physician were called in, and if after a long time, the progress of his patient towards convalescence was hardly perceptible; would not your candour in-

duce you to remind me that the physician's skill was not to be hastily impeached. We are not to consider the positive state of the case, but what, according to all probability, it would have been, had not means been used to check the progress of the disease. You will perceive the application of this reasoning to the case in hand. It is not only the good which religion does, but the evil it prevents, that we are to set down to its account. If we cannot boast that all its adherents are giants in virtue, at least we have this consolation; wherever it has diffused its influence, the empire of sin is destroyed.

I have observed that remarks similar to yours, arise from a comparison of some who are professors, with others who are not professors; and I have noticed that the comparison was made upon unfair principles. The worst of the former were set over against the best of the latter. You must allow that this is unfair work. If the best on one side be compared with the best on the other, or, the worst with the worst, I will not flinch from the comparison, and I query, whether you will have any cause to boast. Perhaps you will find it necessary to withdraw the remark. I will concede, dear Sir, that there are in churches, those who are no honour to religion; but you will allow, on the other hand, that there are in them many who are venerable for piety, virtue, and every thing which ornaments humanity.

I fear, Sir, you expect too much from a profession. It is not a mere charm, which produces moral perfection, as the phoenix is said to arise from the ashes of its predecessor without the usual process of nature. I would remind you that the Christian's life is a course of education, and of conflict. We are not only guilty creatures and need pardon; but our nature is ruined and spoiled by sin. The very flu-

ids of our bodies are affected and corrupted. How irregular, disorderly and turbulent are, what an inspired writer calls, "the motions of the flesh."—It is impossible in the compass of a letter to explain this subject; but you may find, by reading the scriptures, that they attribute a large proportion of sin among men, to the mischief the fall has introduced into our nature. Be assured, Sir, religion in the present state does not wholly eradicate this evil. All we can expect, is, for it to counteract its baneful influence, by setting up an opposite power, which maintains a perpetual warfare with irregular desires. "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other." You will not consider me as running into enthusiasm, because you must have observed what is analogous to it in your own feelings; when conscience or moral sense has stood opposed to passion, or animal appetite.

If the above remarks are correct, the following conclusions are natural.

1. There is a difference between a believer and an unbeliever in the following things.—The former has embraced the provision of the gospel for pardon, the latter has not.—The former is the subject of a renewed nature, which induces him to oppose the motions of sin in his members, the latter is not.—The former mourns under a consciousness of the want of internal rectitude, the latter does not.

2. There will be different shades of character among professors, according to the time of standing, the instruction upon which they attend, the persons with whom they associate, their natural constitution, or the propensities to which they are addicted.

3. In judging of any one particular case among professors, there requires more modesty, candour,

and patient observation than we are prepared at all times to exercise; for if the present be a state of trial, the final approbation of our Judge will be regulated by the difficulties we have surmounted and the enemies we have conquered; and not the apparent ease with which we have passed through life, nor the opinion of those who judge after the hearing of the ear and the sight of the eye.

Yours respectfully,

[To be continued.]

For the American Baptist Magazine.
CHRISTIAN ACTION.

SOME, who profess to believe the Christian religion, seem to imagine that their belief of it has as little to do with their practice, with their daily conduct, as their belief in the plurality of worlds. But without entering into a direct examination of such views, we will proceed to give our own.

The Christian religion is, in its nature, *practical*. Its design is, not to afford matter for curious speculation, not to give scope to the reveries of a vacant hour, but to *influence the conduct*. It operates on the affections as well as on the understanding. In a consistent and thorough Christian, it entwines itself about every fibre of the heart, and becomes a permanent principle of action.

Its *object* is such as should produce the highest degree of activity in its votaries. This is no less than to emancipate the world. But to emancipate it from what? From temporal servitude? from civil tyranny? That, indeed, would be an object worthy of an American. But what is that compared with deliverance from perpetual servitude? from the slavery of mind? the slavery of sin? The object rises above all estimation, and should inspire every Christian with more than a

Howard's soul. But stop, says one, you are becoming enthusiastic. And do you not think St. Paul was an enthusiast? He says, it is good to be zealously affected always in a good thing. Besides, in pursuits of infinitely less consequence, you commend ardor and intrepidity. The poet must be fired with his subject, or he cannot write for unborn ages. But this, you say, is poetical inspiration. The scholar may rise up early, and he may waste his energies over the midnight oil; but this is generous emulation. The warrior may brave danger and death, to obtain the honour and applause of his country; but this is laudable ambition. You praise the three hundred Spartans, who withstood the mighty host of Xerxes; but this is patriotism. And why proscribe action in religion, while it is the soul of every thing else? Is Christianity too unimportant to merit effort? Must no interest be exhibited, no labours endured, no privations suffered in its cause? Away with such a religion, and give us one that is worth labouring for. Man is possessed of principles too active to remain dormant. Do you doubt whether Christianity gives scope for the exercise of all his powers? Follow St. Paul from the time of his conversion, till the time when he was apprehended and sent a prisoner to Rome. Look at his travels, perils, preaching, epistles; and say if he thought Christianity worthy of no exertion.

Another reason, why Christians should be active, is, that *the present is an auspicious period*. Had we lived thirty years ago, few of those opportunities, which we now enjoy, of subserving the interests of the Redeemer's kingdom, would have been afforded us. The Christian world had not then learned to do good by united and systematic efforts. The present is auspicious, not only because many are combined for the advancement of benevo-

lent objects, but because God blesses their exertions, and gives us reason to believe that he will still more abundantly bless them. Does any one allow that the object of this religion is indeed benevolent, but, at the same time, suppose, he can do nothing to promote it? What! a Christian, and able to do nothing for Christ? nothing for that object for which St. Paul sacrificed ease, comfort, worldly honours, endearments of country and kindred, and life itself? Are you a Christian, and can you not pray for the peace and prosperity of Zion? Can you do nothing to enlighten the ignorant, to reclaim the wandering, to establish the wavering, and to animate the followers of Christ? Can you do nothing to form or aid Bible Societies, Missionary Societies, Education Societies? Need I say that the Bible is necessary, that all nations may read in their own tongues the wonderful works of God? that missionaries are necessary, to carry the Bible to the destitute, to translate it into their languages, and to expound it to them, as Philip did to the Eunuch? Need I say that Education Societies are necessary, in order to raise up a sufficient number of men, who shall be able to translate the Bible into all the various languages of the earth, and rightly to divide the word of truth? God operates in the kingdom of his grace, as much as in the kingdom of providence, by *means*: and men have long since ceased to become learned by inspiration. We have now sufficient evidence of the truth of Christianity without such miraculous interpositions. Can you, then, do nothing by your prayers and exertions to raise up able and faithful ministers of the gospel, nothing to prostrate idol temples, and to advance that kingdom which consists in righteousness, peace, and joy in the Holy Ghost?

The example of Apostles, Reformers, Martyrs, should be a powerful

incentive to action. These men exhibited more than heroic fortitude, in their labours to do good, and in their patient endurance of every indignity. We cannot recal to memory, without profit, the energy of Christian character exhibited by such men as Paul, Huss, Jerome of Prague, Wickliffe, Luther, Wishart, Knox, Whitefield, and a host of like worthies, who counted not their lives dear unto them, if they might only secure the approbation of their Saviour and their God. Who can behold, without admiration, the intrepid boldness of the Scotch Reformer? When offering to dispute with the Roman Catholic priests, he says to the Queen Regent, "I present myselfe againste all the Papists within the realme, desiring none other armorie but Goddis holie worde and the liberty of my tongue! In all his efforts to introduce and establish the Reformation in Scotland, how worthy did Knox prove himself of that eulogy pronounced over his grave, 'There lies he, who never feared the face of man.' Who does not admire the Christian intrepidity of Luther, when arraigned before a German diet? of Buchanan, when exploring the cells of an Inquisition? Who among us can read the mournful story of the Waldenses, and of the thousands, who, for their religion, have fallen a sacrifice to Papal Inquisition, and not bless God, that he lives in a happier land? and not raise his hand too, to extend the benign influence of that religion which proclaims peace on earth and good will to men? If any can, I say, not that such insensibility is unchristian, it is inhuman; 'tis brutish. From such ingratitude, good Lord, deliver us. But if we have any Christian sympathy, contemplations on such fearless champions of the cross must excite a blush at our spiritual slumbers, and at our inactivity in the cause of Christ; must wake the energies of our souls, and nerve our

arm for the Christian warfare. The same high hopes by which they were actuated, are presented to us. Like them, we profess to be disciples of that benevolent Master, who went about *doing good*. Like them, we profess to aspire after celestial honours,

"——— compar'd with which,
"The laurels that a Cesar reaps are weeds."

IMLAC.

For the American Bap. Mag.

REMARKS ON THE LAST MAGAZINE, IN
A LETTER TO THE EDITORS.

Messrs. Editors,

I AM a constant reader of your excellent Magazine. I think it a vehicle conveying much religious, and important matter; particularly the last No. (68.) The oftener I read it, the more interesting it appears. I am afraid that too many of your readers only give it a cursory look, and lay it by without duly considering its valuable contents. Reviewing the rich information in the number referred to, I was led to the following reflections:—The obituary of Judge Tallmadge, portrays a man surrounded with affluence, and honor, exhibiting the meek and humble tempers enjoined by the gospel; especially, in daily praying by the bed-side of an African, a servant girl in the family, sick. Such a Christian!—What a loss to his family, to the church of Christ, and to the world. May the Lord raise up many such Judges in our country!

The piece headed "Reasons for not observing Christmas," are *lucid*, *pithy*, and *scriptural*. When one reads Nelson's feasts and fasts of the church of England, and there notices the St. days, the Lent days, and scores of other feast and fast days, enjoined by that church, (or rather by the government,) none of which are authorized by the New Testament, or commanded by the Lord Jesus Christ, the great Head of the Christian church, he is ready to ask, What use do such Christians

make of the Bible? How important is it, that the professed followers of the Redeemer, should make the word of God, their only rule of *faith and practice*. And that *all*, who see the evil of such anti-scriptural rites, should bear their testimony against them, and as much as possible, clear the worship of God from such unmeaning service.

The remarks contained in the two letters addressed "to the Rev. Dr. S. President of a Theological Academy, in Yorkshire, England," exposing the erroneous calculations of "a worthy presbyterian minister of New-York," who appears to be "a retailer of scraps," are well founded, and justly expose the misrepresentations of the writer, and of those who have gone before him, in the business. It appears that "the worthy minister" and his predecessors, have gone upon the supposition, that no man is "a competent minister," without he has had a collegiate education. But this sentiment is anti-scriptural. Did our Lord Jesus choose none but such men? He certainly did. When the apostle Paul, in his first epistle to Timothy, describes the qualifications of a bishop, learning is not so much as mentioned;—not the least hint respecting it. It is readily and cheerfully granted, that education is of great advantage to a minister, if viewed in the light that the late President Edwards viewed it, "an handmaid to religion."—But to make it the *sine qua non*, to the exclusion of *all* who have not received a public, or classical education, is contrary to the word of God, and to the conduct of our Lord, when he established his kingdom in the world. The following text appears in point: "*In a great house there are not only vessels of gold, and silver, but also of wood and earth; and some to honour, and some to dishonour.*" 2 Tim. ii. 20. "The great house" is the church of Christ—the vessels are the gifts in the

church; especially the ministers; and though they differ one from the other, as much as gold, silver, wood and earth: yet "*the hand cannot say unto the foot, I have no need of thee.*" And Paul said of himself and his cotemporaries, that they were earthen vessels—"*We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*" From my little acquaintance with the history of Christianity, I will venture to assert, that learned, unconverted ministers, have done much more injury to the cause of truth, and the souls of men, since the Christian era, than has ever been done by unlearned, but gracious ministers.

An unusual number of obituaries appeared in your last. These are interesting, solemn, and monitory. The Rev. Messrs. Jones, Botsford, Parsons, Kiteredge, Wheelock, and Winchell. Several of these had lived to a good old age, and from correct information respecting them, we have reason to believe they came to their graves *like corn fully ripe*. But Wheelock and Winchell were cut down in the morning of life. The former, wished "to live, to toil, to die and to be buried in Burmah." But this desire was not granted him.

"God moves in a mysterious way,
His wonders to perform."

May the Lord preserve his disconsolate widow, now in a strange and foreign land.

Mr. Winchell was permitted to settle with an affectionate people; and in the midst of his usefulness, and increasing respectability, was arrested by the hand of death, and is gone the way of all the earth. May he who is the widow's God, and the father of the fatherless, be her God, and a father to the tender babe.*

Peculiar have been the dealings of God with this church. Within thirteen years, they have lost by death three highly esteemed

* Mr. Winchell left 2 children under 2 years old.

Pastors. May he who is "the healer of breaches," soon send them one to lead them into the green pastures of his word and ordinances.

Other reflections occurred to my mind in reading the Magazine; but I shall add no more, only my best wishes for the continuance of your lives and health, and great success as editors of the Magazine, and friends to the cause of truth in the world.

Yours affectionately,

JOSEPHUS.

ON COMPETENT MINISTERS IN THE UNITED STATES.

[Continued from page 286.]

LETTER III.

December 23, 1819.

Rev. and dear Brother,

You will not infer from the remarks in my last letter, that I am opposed to the education of young men who intend to engage in the ministry. If they exhibit evidence of personal piety, and of being called of God to the work, I sincerely rejoice in all the opportunities they possess, of acquiring knowledge. I should censure a young man whose views were directed to the ministry, if he allowed the golden moments of youth to pass away unimproved. His unwillingness to avail himself of the advantages of our Literary and Theological Institutions, where instruction can be gratuitously obtained, would lead me to doubt whether he would ever be eminent as a *public teacher*. The man who despises knowledge himself, is not likely to impart much knowledge to others.

I have always considered it desirable that the ministers of Christ should be men of information. Perhaps, in no part of the world is knowledge more generally diffused than in the United States. In this and some other of the New-England

States, public provision is made for the education of youth; and in almost every parish there are men who have had a liberal education. It is then very important that ministers should be men of intelligence. Knowledge is power; and if a faithful servant of Christ possesses this power, the more extensive will be his means of doing good. Having these views, I consider it my indispensable duty to use all my influence in favour of the education of young men whose hearts are set on the work of the ministry.

But notwithstanding these are my views, I still object to the calculations of the Presbyterian minister of New-York; and believing, that the Editor of your Magazine is not aware of the principle on which these calculations are made, I have ventured to inform you. Your personal intimacy with him, will enable you to correct his misapprehensions on this subject.

If your American correspondent had simply remarked, that there was a great want of ministers in this country, I should not have attempted to invalidate his statement. But instead of this, he has assumed the ground, that a College Education, or that which is equivalent to it, is necessary to qualify a man to preach the gospel. Hence, his calculations are derived from the catalogues of Colleges, making indeed, some allowance for those who are supposed to have enjoyed similar advantages elsewhere. But all those who have not been thus favoured are rejected from his list of competent ministers.

I cannot persuade myself that a minister is competent to preach the gospel, merely because he has been liberally educated. With all his learning, the light that is in him may be darkness. We are assured by the Apostle, that the world by wisdom knew not God; and we have ample proof at the present day, that no attainments in litera-

ture or science are sufficient to preserve men from infidelity and error. But, however hostile a minister may be to the cardinal truths of revelation, if he has had a liberal education, he is included in the above calculations as a competent minister of the gospel.

You will be satisfied that I draw no unfair inference, when I assure you, that the number of competent ministers mentioned by the New-York Clergyman comprizes all the religious teachers who have been graduated at Colleges, whether they be Calvinists, Arians, or Socinians. They are enumerated as "competent," not for their scriptural qualifications, but because they have been liberally educated.

As a farther evidence that my representation is correct, I will again refer you to the "Address" to which the worthy minister in New-York is so much indebted for his calculations; the situation of this country as to religious teachers is compared with that of Great Britain, Portugal, Spain, and other places, and the balance is made to preponderate greatly in their favour. The writer of the "Address" says, "The medium supply for Europe may then be estimated at one minister for every one thousand souls." I leave you to judge, my dear Sir, what kind of ministers are provided in Europe for every one thousand souls. You shall determine, whether the priests in Spain and Portugal, or the latitudinarians in Germany, or the ministers of any established church in Europe, take them as a body, ought to be numbered as competent ministers of the gospel; while a pious and faithful class of men are denied this title, and are contemptuously said, to be *nominal* ministers, because they are deemed illiterate.

You have now, my dear Sir, a clear and full view of the subject. You see the reason why the number of competent ministers in the

United States, is represented to be so small. Their competency to preach the gospel is decided, not by their piety, or zeal, or native talents associated with a good common education, but by their acquaintance with what is taught within the walls of a College.

Having given you an impartial statement of facts, I might now close my correspondence, and leave you to judge, whether the minister in New-York has not represented his country to be much more destitute of religious instruction than it really is. But I am not willing to let this opportunity pass without expressing my decided opinion, that the ground he has assumed in judging of the qualifications of ministers, is untenable.

If I were writing to a person who had asserted that a liberal education is necessary to enable a man to give "such instruction as God has decided to be proper for the salvation of men," I would say; your assertion is at variance with scripture facts. Who that possesses any modesty, with the New-Testament in his hand, will dare to affirm, that the first preachers of the gospel were learned men? At what College or seminary of learning did the fishermen of Galilee receive their education?—In vain do I pause for an answer. You know, Sir, among those who were called to the ministry in Apostolic times, there were "not many wise men after the flesh, not many mighty, not many noble. But God chose the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; and base things of the world, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

I know it is urged, that to supply the deficiency of their education, the disciples were instructed three years by their divine Master. But

I cannot perceive the force of this remark, because, whatever was the nature of the instructions they received, it is abundantly evident that they commenced their ministry before the time of their tuition expired. Immediately after their conversion, they were sent to teach and preach the kingdom of God. Nor is there a particle of proof that any of them ever became men of learning in consequence of what they were taught in the school of Christ. There is, indeed, proof that they did not. For, after the ascension of their blessed Lord, when the rulers of the people, and elders of Israel, saw the boldness of Peter and John, *and perceived that they were unlearned and ignorant men, they marvelled.*

They did enjoy, no doubt, the benefit of his instructions. But surely no one can suppose that the Saviour was employed in teaching them the rudiments of language and science. His instructions were of a higher and more important nature. He was not among them in the character of a school-master, but of a prophet. He was not a teacher of science, but of moral and religious truth. He taught them the things concerning the kingdom of God. He discovered to them their obligations to God and their neighbour—their fallen and guilty condition—and the medium through which pardon and acceptance could be found. In this way he qualified his disciples to preach the gospel. And in this way every minister must be taught by the word and Spirit of God, or otherwise, whatever literary honours may add lustre to his name, he is unfit to be a minister of Christ.

The assertion against which I contend, is not only at variance with scripture facts, but with facts which are constantly occurring within our own personal observation. How often have we seen the labours of unlearned men accompanied with

saving influences on the hearts of sinners. It is true, their speech and their preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power, that the faith of their hearers should not stand in the wisdom of men, but in the power of God. No one can look around him on the churches of Christ either in the United States, or Great Britain, without being convinced, that the preaching of the gospel by plain, unlettered men, has been the power of God to the salvation of thousands of souls. They may be despised by men of learning—no one may write an address, or letter of commendation on their behalf; but they are not without their consolation; for when they look on the seals which God has given to their ministry, they can say, with heart-felt satisfaction: "Ye are are our epistle, written in our hearts, known and read of all men." I am not willing, Sir, that these faithful and successful servants of the Lord Jesus, should be pronounced incompetent to preach the gospel, because they cannot construe a sentence in Latin, or Greek. It would be impossible for me to tell how many valuable ministers, with all their labours, would have been lost to the world, and to the church of God, if these calculators had sat as censors on their qualifications. Had the modest and unassuming Carey, when he first commenced his ministry, appeared before them, he would have been remanded to his work-seat again.—Fuller would have been frowned into silence—and Booth would have been told, that it would lessen the dignity of the ministerial office to admit his claims. Blessed be God, no such unscriptural interdicts were laid upon them, and each of them has given full proof to the world, of the eminence, and usefulness to which men may attain when imbued with a spirit of piety, and endowed with vigorous powers of

mind, even though they have not been liberally educated.

It gives me much pleasure to perceive, that some of the most eminent and pious men agree with me in opinion, that a liberal education is not necessary to qualify a man to preach the gospel. I have before me the "Plan of a College for the instruction of Asiatic Christian and other Youth in eastern literature and other science." It was drawn up by the missionaries at Serampore; who, though in the early part of their ministry, they would have been reproached as incompetent, will now perhaps be considered as worthy of the office. These excellent men judiciously remark, "When the Spirit of God convinces men of sin, he enlightens their understandings; and, in the instrument used, he generally employs a knowledge of the previous ideas of the sinner, as the means of convincing him that these are erroneous and destructive. This is remarkably exemplified in many ministers deemed illiterate, who, if little acquainted with the rules of grammar and rhetoric, from their possessing a thorough knowledge of the ideas of the common people, often reach their hearts more effectually, than ministers more learned but less conversant with common life." In these observations I fully coincide. They are just, they are supported by facts, and could only have been made by men who are well acquainted with the philosophy of the human mind. In recommending their plan to the patronage of the public they say; "The benefit which pious young men, who at a more mature age may devote themselves to preaching the gospel, may reap from the institution, will not be small. They may be directed to pursue precisely those studies they most need, and this for three years, or two, or even one. In the mean while, they may be employed occasionally in itinerating through the

country around, or even sent on short journies, and a trial be made of their talents and fitness for the work, while they are improving their minds. Thus every latent gift may be drawn forth, and employed in the most judicious manner." It is evident from this extract, that the pious and learned missionaries at Serampore do not consider a liberal education necessary to enable a person to give "such instruction as God has decided to be proper for the salvation of men."

I must confess I was peculiarly gratified last evening while reading the Evangelical Magazine for November last. The passage which gave me so much pleasure is in the Memoir of the late Rev. E. Spencer, a clergyman of the church of England. His biographer remarks; "How truly catholic was his spirit—every Christian was his brother, and every minister his fellow labourer. Deeply versed in classical literature himself, he never despised nor undervalued the labours of those who had no such qualifications. He regarded every minister, of whatever church or denomination, very highly for his work's sake; and he has often sat as an humble disciple himself, to receive instruction from men, whom the pride and bigotry of other minds would have despised as teachers." For the memory of such a man I cannot but cherish sentiments of affection and respect. If all learned ministers had imbibed the same excellent spirit of Spencer, you would have had no distorted accounts of the state of religion in America, and your time would not have been trespassed upon by this protracted correspondence.

In addition to the opinions and conduct of these good men, I am greatly mistaken if you, Sir, do not agree with me that a liberal education is not necessary to qualify a man to preach the gospel.

My knowledge of dissenting ministers in England, and of the regulations by which the dissenting Academies are governed, has never led me to suppose that a liberal education was considered necessary as an introduction to the Christian ministry. I have always understood that many young men were preachers before they entered the Academy; that if they possessed a tolerable knowledge of the English language, and a facility in communicating their ideas, they were encouraged during the term of their studies to supply occasionally, vacant pulpits, and to preach in neighbourhoods destitute of the gospel. I have understood that the direction of their studies was regulated by a consideration of the age, capacity or situation of the student—that some received little more than an English education, while others were taught the languages, the elements of natural and moral philosophy, mathematics, and other branches of literature and science.

This system of education for pious men who are designed for the ministry meets with my unqualified approbation. I think it best accords with the genius of the gospel. While it affords ample means of instruction for those who have youth and vigorous capacities in their favour; it condescends to men of low estate, by assisting them in acquiring a little knowledge, when their circumstances, and time of life would forbid the hope of their becoming distinguished scholars.

But how many of the men who have left your Academies with the approbation and best wishes of their tutors, and have been ordained as pastors of churches, must be considered as unworthy of the name of ministers, if you admit the principle on which the clergyman in New-York has formed his calculations concerning the preachers of his own country.

I hope I have expressed my

views so distinctly that there can be no occasion for misapprehension. I am not the friend of ignorance, or the enemy of knowledge. I would that all the ministers of Christ were learned men. But as this is not the case, I dare not despise whom the Lord has chosen. I dare not speak of men in degrading terms, who have been the honoured instruments of turning many from darkness to light and from the power of Satan unto God. In my calculations of *competent* ministers, I dare not include those who deny the divinity of Christ, and the influences of the Holy Spirit, whatever may be their talents or learning. Neither can I exclude from the list of competent ministers those holy men whom God has instructed in the mysteries of his kingdom, and given them abundant honour by accompanying their plain but faithful messages with great success.

I am, dear Sir,

Very respectfully,

Yours,

LETTER IV.

February 9, 1820.

Rev. and dear Brother,

I cannot persuade myself that the Presbyterian Minister, or his friends, really believe the condition of their country to be as bad as an English reader might suppose. I think their calculations of the number of competent ministers in the United States were first made under the excitement of very strong sectarian feelings, and have since been repeated under the influence of similar feelings, when they have wanted funds for the education of young men.

In giving you my reasons why I think they have not full confidence in their own statements, I shall confine myself to one fact—the great exertions of these gentlemen in the cause of Foreign Missions. During the last year, the American Board

for Foreign Missions expended about 40,000 dollars in the support of Missionary stations among the heathen. Now, if it really be the case that more than six millions of the inhabitants of the United States are destitute of such instruction as God has decided to be proper for the salvation of men; I ask you, can it be proper to expend so much on the heathen, while we are in such a heathenish state ourselves?

I have always considered it an honour to be numbered among the friends and advocates of Foreign Missions; but, could I believe that six millions five hundred thousands of my fellow citizens, were destitute of competent religious instructors, I would immediately withdraw my name from the Foreign Missionary Society, of which I am a member. My next step would be to persuade all my friends to do the same. I would urge them to commit the care of the heathen to those favoured nations of Europe, who are supplied with one minister for every thousand souls.

I would then direct the streams of their benevolence to those parched and desolate portions of our land, where millions are said to be perishing for the water of life.

These measures would be justifiable on the common principles of humanity. Though charity ought not to terminate, I can see no reason why it should not begin at home. In fact, it does begin there, and the grand object for which this principle is implanted within us, would be defeated if it did not. Though Paul was particularly selected as a minister to the Gentiles, yet he felt a deep and tender interest in the welfare of his own countrymen. "Brethren," says he, "my hearts' desire and prayer to God for Israel is, that they might be saved." He uses even stronger language, when he says, "I could wish myself accursed from Christ for my brethren,

my kinsmen according to the flesh." I think then, if there are so many millions of our brethren and kinsmen according to the flesh, "wholly destitute of proper religious instruction," the common principles of humanity require that we should expend our sympathies on them.

If it be true that such a multitude of souls in our own country are sitting in darkness and the shadow of death, then a regard to economy would justify our inattention to Foreign Missions. The outfit of a Missionary to India is attended with much expense. When he has arrived at the place of destination, he must be supported for years till he has acquired the language. To effect any permanent good, he must translate and print the word of God; and these objects cannot be attained without drawing large sums from the treasury. But here are millions at home who have no ministers, except men whose "influence" is said to be little better than nothing; "and if it do not help on the decline of depravity, it is totally incompetent to arrest it." Now any one may calculate how much more economy would be observed by employing Missionaries among these wretched millions of our own country. A Missionary could travel to any given place at very little expense. As soon as he arrived at his station, he could at once, without waiting an interval of years, commence his labours.—He would not have to exhaust his frame by learning a new language—he would address every one in his own tongue. There would be no necessity to spend years in a translation—or to call for funds to defray the expense of printing.—And he would soon receive part, if not all his support from the people among whom he had laboured. How much more good then might be effected with the same means, in a domestic than

in a Foreign Mission. Surely the souls of civilized Americans are as valuable as the souls of the inhabitants of Bombay or Ceylon, or even the wandering tribes of savages on our frontiers. If there are so many millions groping in darkness in this country, I must think that the principles of humanity and a wise regard to economy would dictate, that at present all our efforts should be directed for their good. I can only account for the annual

expenditure of forty thousand dollars among the heathen by wise and good men, by supposing that they do not conceive their country to be so deplorably destitute of religious instruction as persons in England would be led to imagine, who have read the letter of the New-York Clergyman.

I am, dear Sir,

very respectfully,

Yours, _____

Reviews.

A Sermon, delivered September 8, 1819, at the ordination of the Rev. Stephen Chapin to the pastoral care of the Baptist Church and Society in North Yarmouth. By Jeremiah Chaplin. Professor of Divinity in the Maine Literary and Theological Institution. pp. 28.
For sale by Lincoln & Edmonds, and James Loring.

THE setting apart of an individual to be the pastor of a church, is an event of the utmost importance. If the person be one whom the Holy Ghost hath made an overseer of the flock, the church of God will be fed, sinners will be converted, and the cause of truth promoted. To those who are converted, he will be "the savour of life unto life." But there will probably be those who will reject his message; to such he will be "the savour of death unto death." In a subordinate sense, it may be said of him, as of his divine Master, he is set for the fall and rising again of many in Israel.

The present discourse is occupied in illustrating and enforcing one of the important duties of the ministerial office. The text is taken from 2. Tim. iv. 2. *Preach the*

word. After a suitable introduction, the preacher proceeded to consider, I. what the minister of Christ is required to preach. He is required to preach, not war, nor politics, nor philosophy, nor mere morality, nor those systems of theology which human wisdom has framed; but to preach the WORD. On this branch of the subject some very judicious remarks are made.

But the greater part of the discourse is taken up in considering the *manner* in which the word of God should be preached. It should be preached—plainly,—fully,—earnestly,—affectionately,—and practically. The preacher concludes with the usual addresses.

This sermon, we believe, is calculated to do good. We wish it an extensive circulation, especially among those who "preach the word." Sound instruction is conveyed in a plain and pure style. The intention of the writer evidently is, not to amuse, but to instruct and persuade.—We have risen from the perusal of the discourse, we trust with a deeper conviction of the vast importance that a minister of the gospel should be emi-

nently pious and studious, and devoted to his work.

We close by devoutly imploring the blessing of God upon the author, especially in his station as Professor in the Maine Literary and The-

ological Institution.—Under the labours and anxieties connected with his office, may he be supported; and may the prosperity and usefulness of the Seminary exceed his most sanguine expectations.

Missionary Intelligence.

ENGLISH BAPTIST MISSION.

MISSIONARY COLLEGE, SERAMPORE.

THE subjoined letter, from the pen of our esteemed brother Mr. Ward, though somewhat abridged through want of room, comprises the whole that immediately relates to the interesting Institution referred to.

The Missionaries at Serampore wish to bring before the Christian public, their plan for establishing a COLLEGE, for the purpose of imparting scriptural improvement to the minds of native Pastors and Missionaries. The object of this address is to draw the attention of the friends of India to this, as they conceive, immensely important object—that of duly preparing as large a body as possible of natives of India, for the work of Christian Pastors, and Christian Itinerants, or Missionaries. It is fully admitted, and the importance of keeping this in constant remembrance is also duly felt, that no person ought to be put in preparation for the Christian Ministry who is not already taught of God, and whose mind is not the seat of gracious influences. The prayer of the Missionaries to “the Lord of the Harvest” is, that HE would send forth labourers into the harvest. Their desire, on finding such in the Christian Church, is, to take them, as Aquila and Priscilla

did Barnabas, and teach them “the way of the Lord more perfectly,” and thus assist them to go forth, “mighty in the scriptures.” The persons at present employed as Christian teachers in India, would be considered in this country as but poorly qualified for so important a charge; but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, “without Christ, and without God in the world?” The Missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour “to save some.” They have herein attempted what they could; and they hope that this part of their plan has been attended with some degree of success: they are sorry that every one of these native assistants is not a Brainerd. It may be observed, however, that the work of teaching in India is more like “crying in the wilderness,” and “disputing in the school of Tyrannus,” than the method used in England, of instructing men by prepared discourses. Indeed the state of society, and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpit exercises of this country. For this more popular method of instruc-

tion, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of opening the mysteries of Redemption in the manner they ought. The lowest order of these native teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time back been very anxious to establish a Seminary, wherein the case of native Pastors and Missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan into which they have been gradually led, they have bought a piece of ground adjoining to the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto them; but they should be glad to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The brevity of a letter hardly admits of enlargement on the importance and necessity of a Seminary to meet these purposes. The Catholic Institution at Penang, for training up Chinese converts; a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta since the formation of this at Serampore, might be mentioned as offering arguments to support the necessity of the object: but the melancholy necessity is too glaring not to be seen by the most superficial observer. When would English Missionaries be able to in-

struct the whole of India? At present, there is not one minister for each million of British subjects, even if we include every Clergyman and every Missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles, and the other half do little or nothing for the heathen: yet our native subjects in India do not amount to one half the population of Hindoostan, which cannot be less than one hundred and fifty millions. The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never, therefore, be supplied from England; and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on converted natives, to qualify them for the work, and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on native Preachers, therefore, that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come; and to enable the Serampore Missionaries to commence, as soon as practicable, the work of sending them into this immense field, in the best possible state of preparation, is the purport of this appeal to British Christians.

The fitness of native Preachers for the work can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, is

which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them. From what treasury could places of worship be built all over India?—and if they existed, who should, who could persuade the heathen to enter them? But the native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he also can find access to his own countrymen, and, which Europeans cannot have, *to the lower orders of his own countrywomen*, in every place; he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts, as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or palanquin are quite necessary. Thus the expense of travelling to an European is very considerable: while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, be forgotten in the comparison between a native and a European Missionary.

Besides the improvement of converted natives, who may be selected for the work of the ministry, or for Missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully

employed as translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be the subject of saving influences; and may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

It is further intended, that a respectable but inferior education should be given at this College, to a number of the children of converted Hindoos and Mussulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves. *In the illumination of large and successive bodies of the heathen, it is contemplated that the effects of this College on India may be most important.*

The ground for the erection of the buildings necessary for this Sem-

inary, was purchased during the past year, after the plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, his Excellency Jacob Kresting, Esq. the Governor of Serampore, and other distinguished personages. This plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall-street, or to the Rev. W. Ward, No. 60, Paternoster-row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this plan, by superintending the instruction of a number of youth, who might be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youth in the College is thirty-one, of whom twenty-three are Christians; they are going on well." By another letter, dated 25th of March, we learn that two native Professors have been appointed, the one for Astronomy, and the other for the Hindoo law. The scholars had then been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour—labours which will, in their eternal results, amply repay the cultivator, as well as all those who shall have contributed to the gathering in of so rich a harvest; for, if they "that turn many to righteousness, shall shine as the stars for ever and ever," surely they who have been co-workers with them, shall share in their glory.

The funds which had been collected in India afforded much encouragement, though far from ade-

quate to meet the first expenses. A considerable sum is therefore wanted from England to realize this, as it is humbly conceived, most important design.

On mentioning this object at a meeting of the Committee of the Society in June last, they recommended it by passing the following resolution:—"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern World; and as they conceive that the College recently founded by their Brethren at Serampore may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

"JOHN RYLAND,

"JOHN DYER."

"London, June 25, 1819."

Mr. Ward hopes, that on his taking leave the second time of his beloved country, to return to his colleagues at Serampore in May next, he shall be able to carry with him that help which may rear this house for the name of our God, and from whence many heralds of salvation may go forth to preach among the heathen "the glorious Gospel of the blessed God." Dr. Carey and his brethren have devoted 20,000 rupees, or £2,500, from the proceeds of their own labour, to this work; and Mr. Ward would have gone through the kingdom, and by personal solicitation have endeavoured to collect the sum further wanted, about four thousand pounds; but the general funds of the Society were so low, that he could not help devoting some time to efforts for recruiting them, and has for this purpose visited various parts of the kingdom. He still hopes, however, that the absolute necessity of providing native Missionaries to instruct the vast population of Asia, will induce persons of distinction

and affluence, as well as collective bodies, to come forward with large donations, and individuals with their smaller offerings, that thus the ONE HUNDRED AND FIFTY MILLIONS of India, a great part of them our fellow-subjects, may not be left to perish for lack of knowledge; but that Britain may at length present to India, in return for the immense national advantages she has been long drawing from thence, the blessings of salvation—"the unsearchable riches of Christ."

W. WARD.

London, October 20, 1819.

P. S. Since the above communication was in the press, the Editors have received information from Rev. Mr. Ward that he will leave England for the United States in May next. His chief object in visiting this country will be to obtain collections and subscriptions for the Missionary College at Serampore. We sincerely hope that the American Public will manifest their liberality in favour of an object of so much importance.

ED.

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LONDON MISSIONARY
SOCIETY.

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SOUTH SEA ISLANDS.

OTAHEITE.

The following Letter from POMARE, King of Otaheite, addressed to the Rev. Dr. Haweis, of Bath, was received the 1st of January, 1820. Translated by Mr. Crook, one of the Missionaries.

* Dear Friend,

Tahiti, 3d of Oct. 1818.

'MAY you be blessed and your family with the salvation of Jehovah the true God. Your letter, written on the 1st of August, 1817, has reached me, and come to hand, and the books also. It was on the 18th of August, 1818, that they came into my hands.

'I was startled at the reception

of your letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands, and remains with me as a keep-sake for you, dear Friend.

'A society has been formed here in Tahiti. It was formed in May, 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the Word of God. Our business is to send the property collected to you, at your place. That is our work at this time. The Chiefs of Tahiti have been made Governors. We have also a Secretary and a Treasurer. When it gets into the same order as yours, then it will do.

'Next May we intend to establish a code of laws. Then all the people of Tahiti will assemble at Pare. The laws will be established; and a consultation will take place. The faulty parts will be corrected: and when it is very correct, the people will return to their houses.

'Your name has been given by me to the vessel which has been built here; I was urgent about it, for some said that it should have another name; but I said, No, the name must be the Haweis. The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your minds to send Missionaries here to Tahiti, that they might sound the trumpet and make known the way of life; and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the comet to fly;* Tahiti was stricken by that comet, and (the enchantment of) Tahiti was broken by that comet, yea, and all these lands also. This star is still flying, and at the time appointed by the Lord that it should

* This is an allusion to a letter we have not seen.
G.

light (trip on) a country, (the spell of) that country will be dissolved, until the enchantment be broken in all lands by the word of the Lord. This word continues to grow in all these islands.

‘I have sent you the evil spirits (idols) which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is Taroa.

‘May you be blessed by Jesus Christ, the true King of Salvation, by whom we must all be saved.

(Signed) ‘POMARE.’

Rev. Thos. Haweis, L. L. B. M. D.

HAMILTON BAPTIST MISSIONARY SOCIETY, N. Y.

EFFORTS TO CHRISTIANIZE THE AMERICAN INDIANS.

An event has recently transpired, which deserves to be recorded in grateful acknowledgment to the Author of all good.

In the winter and spring of 1819, unusual impressions rested on the minds of several of the members of the Board of the Hamilton Baptist Missionary Society, respecting the state of the Indians in our country. At a meeting of the Board in May, a resolution was passed, that it was our duty to try to do something for their relief.—Accordingly Brother F. Freeman was appointed to visit the Oneida and Stockbridge tribes, and inquire into their situation; which duty he performed. In August, he made a report of his mission, from which it appeared, that the Indians were highly gratified with the attention paid to them, and were sensible of their situation, and exceedingly desirous of assistance from their white brethren, but concluded there was a necessity of a Grand Council, in order to discuss the question, “Whether the Indians would receive Civilization and Christianity;” but, observed, that they could not convene such a Council by reason of their poverty. He gave them some encouragement that if such Council was thought necessary, the Board would afford them some assistance; though he did not expect they would call a Council, till the Board should be consulted.

The Board receiving this communication, immediately appointed a Committee, consisting of Elders Lawton, Baker, Kendrick and J. Peck, to visit the Oneidas, and make further inquiry; and if thought necessary, to give them further encouragement. The Committee immediately proceeded to fulfil their mission. Arriving at Oneida, they found that the Indians had dispatched their runners to convene a General Council, depending on the assistance of the Board. The Committee appealing to the public liberality, obtained ample supplies, to the great satisfaction of the Indians.

The following Report of the Committee will, we trust, be acceptable to our readers.

REPORT OF THE COMMITTEE.

THE committee appointed by the Board of the Hamilton Baptist Missionary Society, to visit several tribes of Indians, in this State, for the purpose of preparing the way to send Missionaries among them, beg leave to lay before you the following Report.

Your Committee took the earliest opportunity for an interview with the Oneida and Stockbridge Indians, and met the chief men of those tribes the 31st of August. They were much gratified in finding Elder Roots on the ground, who had been preaching a number of sermons to the Stockbridge Indians, and assisted your Committee by his advice. After an interview with Mr. Williams, the Episcopal Teacher of the Oneidas, who entered into the views of your Committee with much interest, and became their interpreter, a conference was had with the Indians. The object of the Board in sending this Committee to them was clearly stated. They were informed, that God, who was favouring their white brethren around them with the Gospel, accompanied with many temporal and spiritual blessings, had put it into the hearts of the Hamilton Missionary Society to pray for their red brethren, and to desire to do them good; that the Board sent this Committee to inquire into their circumstances, and their relation with other Christian societies, to know whether they were receiving all that assistance to aid them in obtaining the knowledge of the Gospel, and to promote schools for their children, which their circumstances demanded. The fullest assurances were given them,

that this Board had no intention of interfering with what other societies were doing, but if there were an opportunity of affording them, or any other tribes, what assistance this Board could give, it would be cheerfully granted.

They appeared much gratified with the attention paid them; and said the subject was of great importance; they wanted time to think of it, and would give their answer the next day. The Stockbridge Chiefs, however, said they had made up their minds and would give their answer then. They expressed their joy and thanks to God that he had put it into the hearts of their white brethren, to pray for them and to send a Committee to visit them. They were thankful that your Missionaries had visited them occasionally; but they said, they had a Missionary, who had long been labouring with them, the Rev. Mr. Sergeant, with whom they were well satisfied; yet they should be glad to have Missionaries from this Board visit them occasionally, as opportunities might present.—That they had schools taught among them, in the English language, chiefly by men of their own tribe; but should be glad of any assistance this Board could afford them, in supporting and improving their schools. Your Committee made no engagement to them, as they considered their duty was mostly that of enquiry. At the close of the interview, mutual expressions of friendship were made, and the Chiefs took leave and returned home.

Mr. Williams informed your Committee, that Elder Frederick Freeman had a conference with them on the subject of calling a General Council, for the purpose of bringing the several tribes in the state, into a general resort to receive the Gospel—that the Oneidas had been wishing for such a Council, but were unable to support it—that Elder Freeman told them, that he was not authorized to make any engagement that the Board would assist them in supporting such a Council, but he thought, considering the nature and importance of the subject, that his brethren would undoubtedly afford them some assistance. That the Indians from this encouragement had sent out their runners, to the several tribes in the state and some in Canada, to call a Council, and had appointed Saturday, the 4th of September, for the Council to meet—that they were making great dependence on this Board for provisions to support the Council—that a failure would greatly disappoint them, and operate much to their disadvantage, by giving the pagan party an

occasion to say, the white people had deceived them; a circumstance which would have been improved by their prejudices against Christianity. As your Committee were not expecting to meet an occurrence of this kind, you will judge of their embarrassment, when the subject was presented to them in its most important bearings. They were constrained to regard it as a peculiar providence, that the Board, without knowing of this Council, and that the Indians were expecting immediate communications and assistance from them, should be led to fix on so early and propitious a moment, to meet the exigencies of this important case.

In order to convince the Committee of the real object of the meeting of this Council, and of their necessity at this time, they presented the following communication:—

—

To the Committee of the Board of the Hamilton Baptist Missionary Society.

Brothers,

We rejoice to hear of your wish to promote our temporal and spiritual good.

It is our wish that we, the Indian tribes in this state, may know and receive the gospel of Jesus Christ. For this purpose, we have called a Council; and, we expect that the chief men from several nations will be together by the last of this week.

The sole object of this Council is, to encourage our Indian brethren to embrace the doctrines of Christianity.

We trust this will meet with your approbation. As the expense of supporting such a Council, will be considerable; may we presume to ask you, brethren, to assist us in this matter.

Oneida, September 2, 1819.

his
Captain ✕ Peter,
mark.
his
William ✕ Tahonwengingon,
mark.
his
William ✕ Iogohani,
mark.
his
John ✕ Brandt,
mark.
his
Hendrick ✕ Poulis.
mark.

I hereby certify that the above is correct.

ELEAZER WILLIAMS,

A Religious Instructor of the Oneida Indians

Not authorized to pledge for the aid of the Council, any of the funds of the

Society, and at the same time, deeply impressed with a conviction that something ought to be done, your Committee made an appeal to public liberality for the necessary aid. They directed the Indians to send a waggon to Cazenovia, and another to Eaton, which were loaded with provisions; and Brother Daniel Hatch carried a third load to them, which was obtained in Shetburne and in other places on the road.

At the time appointed, your Committee met the Oneida Chiefs, and received their answer, connected with many interesting observations.

They expressed their thanks, that God had put it into your hearts, to send to inquire into their wants, with a desire to afford them assistance.

They spoke of their poverty and depression, and contrasted their present with their former condition. They said their Fathers were once a great nation, extended over a large country, and were a respected and powerful people, but their nation had become reduced to a small number, and were driven into a corner; they had become poor and despised, and rejected of men, and of many who call themselves Christians. They said they were needy, and should be very glad of assistance. They said, however, they had a Missionary among them, Mr. Williams, whom they very much esteemed, and wished to have him remain with them. They would say as their Stockbridge brethren said yesterday; they should be glad to have Missionaries from your Society visit them occasionally, and preach to them. They said they had no schools among them for their children, and they wanted assistance to establish and support them. Any aid that can be given them for this purpose, will be thankfully received. One of the young men arose and said, the Fathers had spoken for them, and had expressed their minds, yet, they thought it would be a satisfaction to the Committee to hear from them. He said they were very glad to hear the things this Committee had said, and to hear the answer their Fathers had given: they wanted instruction, and wished to have a school set up among them. He further added, if the Fathers had not been in favour of the things the Committee had said to them; that the young men would have even gone by them, and accepted of what had been proposed. It will be readily seen that the Indians considered every enquiry into their wants, in the light of a proposal to afford them assistance. The Chiefs spoke of the Council which was

soon to be held, and requested your Committee to be present, and make known to it, the resolutions of this Board to do something to promote the gospel among the Indians. As the Council would be held at the time, the Madison Association would hold their Annual Meeting, your Committee made the best arrangements they could to attend both. Brother Baker was to remain with the Council till Tuesday, and then repair to the Association, with such intelligence to the rest of the Committee as he might obtain. At the same time your Committee made an appointment to meet the Council on Friday, towards the close of their session, to know their result. On their departure for the Association, they left with Brother Baker, the following Address:—

The Committee appointed by the Board of the Hamilton Baptist Missionary Society, request the attention of the Chiefs of the Six Nations, met in Council, at Oneida.

Brethren,

THE Fathers and Brethren of the Hamilton Baptist Missionary Society, have been much blessed by the Great Spirit, and wish to assist those who are destitute of the Gospel. They appointed us their Committee to visit our brethren, the Oneida and Stockbridge Indians. We met the Chiefs of those nations the last day of August, and the first day of September, to enquire of them, if they were in need of any of our assistance. They told us they were very glad that we came to see them.—They had Brother Williams and Brother Sergeant preaching to them—they should be very glad to have us visit and preach occasionally—that they should be glad to have us assist them to support their schools.—They told us there was to be a great Council of the Six Nations on the subject of receiving the Gospel among them. We were glad to hear it, and are very sorry that we could not attend it. But we have a meeting among ourselves, at the same time. We have sent our Brother Baker to you with this our minds. We think it will be very much to your good for you to receive the Gospel, and follow the directions of the Great Spirit. He will bless you with the good things of this life, and make you happy in the world to come.

—Now, Brethren, if it is your mind to receive the Gospel, and wish for our assistance, we are willing to afford you all the assistance in our power.

We will try to come and see you before your Council is ended, if we can. We hope then to know your minds. May the Great Spirit be with you in your Council, and do you good, and direct you what to say: and we hope you will follow his directions, and embrace his Gospel, and be united with all good people.

The Committee of the Board of the Hamilton Baptist Missionary Society. { NATHANIEL KENDRICK,
JOHN LAWTON,
JOHN PECK,
NATHAN BAKER.

Viewing it important, that should any resolution of the Indians be in favour of receiving Missionaries among tribes that are destitute, explicit encouragement should be given them; the Association, at the request of your Committee, appointed Elders Warren and Gilbert, and Deacon Samuel Payne, and Brother Daniel Hatch, to meet the Council with them, and give such advice as, in their judgment, the case may require.

This Committee, in the absence of Brother Baker, met the above brethren and Elder Spencer, at the Council on Friday, and had an interview with a number of Chiefs, from different tribes. They gave some account of the proceedings of their Council, and of the opposition made to Christianity by Pagans and Quakers in their connexion. They said they were divided among themselves—they had their prejudices and difficulties to overcome—these could not be removed at once—it would require time for it. They manifested a painful conviction of their dark, miserable, perishing condition, and of the necessity of their having the Gospel. They were highly gratified to learn the friendly dispositions of this Board towards them, and hoped that nothing would discourage them from pursuing the object of spreading the Gospel among their tribes. They said, if this Society should give up, and be discouraged on account of meeting with difficulties, they should think their faith was very small: but if they should not be discouraged, but persevere, the Great Spirit would help them, and the object would be accomplished—They said another Council was soon to be held at Buffalo, and then we should know more of their situation.

After giving them assurances, that no exertions would be wanting on the part of the Society, to promote the Gospel among them; and receiving assurances from them, that they would do all in their power to aid in the prosecution of the grand design; according to their usual custom, they presented a staff, as a pledge of their friendship and

fidelity, to insure the fulfilment of what they had promised. An aged Tuscarora chief, by the name of Prentup, in behalf of the others, presented the staff, and Elder Warren, being the oldest among those treating with them, was selected by the venerable Chief to receive it in behalf of his brethren.

After the ceremony, accompanied with appropriate remarks, was gone through with, your Committee, with the rest, thought it expedient to reciprocate the compliment. They procured three small Bibles, elegantly bound in Morocco and gilt, one in the French language, and the other a common English Bible, which Mr. Williams presented to your Committee, gratis. After these Bibles were obtained, the Chiefs, by request, met their white brethren again, and received their tokens of friendship with no ordinary emotions of joy.

This closing interview was more interesting than any thing which had occurred before. The Indians repeated their solicitations for assistance, saying, that they have long been in the wilderness and have been lost, but they begin to discover some light, and they want more. The Tuscarora Chief, who received the first Bible, appeared deeply impressed with the nature of the present. He said, he was unable to read it, but he would get some person to read it to him—he would meditate upon it, and follow its directions—he would have his young people read it—he valued it more than he did all the treasures he had in the world, and would keep it as long as he lived.

One of the other Chiefs was from Canada, and spoke the French language. He was complimented with the French Bible, and received it with equal impressions of gratitude. His remarks indicated no ordinary mind, in darkness and distress, struggling for light. He said, his people were once a great and powerful nation, spread over a great country, but they had become a small, feeble and despised people. The Great Spirit had driven them out before him for their sins, and given their possessions to another people—They were in a great wilderness in a dark night, and saw no way to get out. But, said he, you are in the light, and may help us. What you are now doing, begins to cheer our hearts, and appears like a little sun, to lead us out.

He hoped, his living in Canada, and belonging to another nation, where he had been taught other customs, (meaning the Roman Catholic) would not prevent this Society from granting them

assistance. If they could not do it now, he hoped they would pray for them. He thought little of ceremonies, but wanted that religion which would do the heart good. All that he said appeared to come from the heart.

A number of appropriate remarks were made by Elder Warren,* when he presented the Bibles; and the other brethren present, addressed them in turn, replying particularly to all their remarks, expressing the feelings of Christian benevolence towards them, and their brethren, in their bewildered state.

They were enquired of, to know if it was their wish, that this Committee should make any communications to their Council at Buffalo. They expressed much gratification on having the thing named to them. They said this was what they wanted, and what they had been conversing upon among themselves; but so much had been done for them already, they were unwilling to ask it. But if the Committee should say the same things to that Council, they said to this, it would be of great

importance; it would do away an argument of the pagans, who say, "If we come to a resolution to receive the Gospel, what better shall we be off than we are now? we cannot obtain it ourselves, we may as well remain as we are." They said, they considered every thing as depending on that Council, and they expected much opposition from the pagans; they should be glad of all the assistance which could be given them.

The interview, was, as length, closed by prayer, when an affectionate parting took place.

After consulting Mr. Williams on the subject, it was the unanimous opinion of all the brethren present, that things appeared in such a favourable train for the breaking in of the light of the Gospel among several tribes, that it was the duty of your Committee, if they should find it practicable, to comply with the wishes of the Indians, and attend their other Council. On enquiry, it appeared that but one of your Committee could conveniently go.

[To be continued.]

* *Substance of Elder WARREN's remarks, on presenting the Bible.*

He said, (holding the staff which had been received from them in one hand, and the Bible in the other)—
"You gave us this staff as a pledge of your friendship, and a token of your readiness to co-operate with us in the important object of diffusing the light of the Gospel among our red brethren—This Book we present to you as a pledge of our love and friendship for you, and our desire to do you good.

This staff is good to lean upon, and support our steps while travelling through the wilderness—This Book is the staff of life, on which your souls may lean, and your steps be directed, while travelling through the wilderness of this world.

This staff is good to defend us from dogs, and wild beasts, which may assail us—This Book, or the truth therein contained, will defend your souls, and preserve you from that great enemy who goes about as a roaring lion.

This staff, when we come to die, we must leave behind; it will be of no further use to us—But this Book, in the hour of death, will prove a staff on which your souls may rest, and which will support and defend you while passing through the dark valley, and introduce you into the kingdom of eternal glory.

Religious Intelligence.

LETTER FROM AN AGED MINISTER,
TO ONE OF THE EDITORS, DATED

Chautouque, June 22, 1819.

Dearly beloved Brother,

MERCY and peace be with you. Through the goodness of God, I am in good health, and take this opportunity to inform you, of some of the dealings of God with me. If I live till October, I shall be 85 years old. November next will complete 66 years since I first tried to preach the gospel of Christ. This day makes 58 years, since I followed

the dear Redeemer through the watery grave, and was baptized in his name. I was ordained the August following. The church then was but nine in number, and I had to go about 60 miles for an Elder to baptize us; and to the same Elder, and another about 90 miles, to assist in my ordination. We were surrounded with enemies who treated us as the off-scouring of all things, and the filth of the world; yet the Lord supported us, and additions were made to the church. After a few years they took to oppressing us, and taking away

our earthly substance ; but these things have been before the public, that I need not be particular.

When our opposers found they could not stop the work from going on, they then began to flatter us. "Come, let us all be one, we can commune with you, why won't you commune with us?" yea, they went so far, as that three leading men in a neighbouring town, where they had no minister, came to me, to see if I would not go and be their minister ; that they would give me a good salary, and I might baptize in my own way all that desired it ; but that I should also sprinkle children for them that wanted it done. O my brother, how it looked to me, to be desired to sell the truth for money ! how mean did all the riches and honours of this world, look to me, when compared with keeping the commands of Christ ! I thought if they had felt the power of that word as I did, more than fifty years ago, "Let God be true, and every man a liar," they would not have thought of making such a proposal to me. I have no thought but that the men were honest in their own minds, and verily thought that baptism was such a non-essential thing, that any thing would do. But I think with Mr. M. "Peace on more honourable terms, or perpetual war."

When I take a view of what I have gone through, and of what God hath done in my day, I can say with wonder, "what hath God wrought." My lot is now cast here in the wilderness, where I find some worthy brethren. I have united with the third church in this town, and preach with them one half of the time ; and supply two other societies, where I preach once a month each. I attended the Holland Purchase Association ; had an agreeable interview ; they contributed upwards of forty dollars for the missionaries. I saw a letter yesterday from Paris, dated the 22d of May, which gave an account of a great work of God in that place. I also hear of a great revival in Elicot, about 20 miles from me ; there have some drops fallen here, though not any general awakening. But O ! how many do I see, that appear to be careless and unconcerned about eternal things.

Some preachers come along, preaching up, "do, and live ;" some denying our Lord's divinity ; others telling the people to use water any how for baptism. It looks awful to me, to see people treat the commands of the Son of God as many do, but they must give account for themselves to God.

When I take a view of my past life, how little I have done as it ought to have been done ; I can only say, *God*

be merciful to me a sinner ; and all the ground of my hope of finding favour with God, is in the Saviour's infinite merits ; but the cause of Christ appears precious, and the souls of men of such value, that I wish to improve my few remaining moments in that cause. I feel a necessity laid upon me to warn people to beware of the errors of the present day. I need the prayers of all God's children, for I view myself near the grave ; but it is a comfort to me, that I have reason to believe, that God has many faithful witnesses, that will strive together for the faith once delivered to the saints. When I am laid in the grave, I have this for my consolation, that He that hath all power in heaven and on earth, is on the side of truth, and that he will maintain his own cause and people, in spite of earth and hell. To him be glory forever. Amen.

From your poor unworthy brother,
and fellow labourer,

EBENEZER SMITH.

P. S. Elder W. has been here, and said he had a letter from you for me, but supposes he left it at his own house, so that I have not seen it, and fear I never shall. I am very sorry ; for a letter from you, in my lonely situation here in the wilderness, would be like cold water to a thirsty soul. Give my kindest love to all inquiring friends, and in particular to Elder G. I beg an interest in the prayers of all God's people, for

I'm left a sojourner below,
As all my fathers were ;
May I be well prepar'd to go,
When I the summons hear.
But if my life be spard a while,
Before my last remove,
Thy praise shall be my business still,
And I'll declare thy love.

Farewell ; the grace of our Lord Jesus Christ be with you. Amen. E. S.

REVIVALS OF RELIGION.

WE rejoice to hear that God is still graciously reviving his work in many of the churches of our Lord Jesus Christ in this land. We have not received from but a few places particular accounts of the number which has been translated from the kingdom of darkness, into the kingdom of God's dear Son.

Some time in the latter part of the past winter, a work of the Spirit of God became visible in the town of Providence. It has greatly increased and spread among different denominations of Christians. A letter dated the sixth instant, from a friend in that town, states as fol-

lows. "There is a good work of grace here. Dr. Gano has received ninety, (since sometime in February.) Mr. Wilson about the same number propounded; the Methodists about a hundred, as I am told; besides some to each of the other churches." The work has commenced in Newport, Warren, Barrington, and some other places.

In South Reading and Malden, God is also graciously granting reviving showers. We hope hereafter to be able to lay before our friends a more particular account of this good work.

EXTRACT OF A LETTER TO THE REV.
DR. BALDWIN, DATED

Bristol, (R. I.) April 7, 1820.

Rev. and dear Sir,

I WROTE you a letter about a month ago, giving you an account of the commencement of a refreshing shower of divine grace in this place. Presuming that you may wish to hear how the good work goes on, it is with great pleasure that I can inform you, that it has been gradually increasing from that time until the present. Christians of all denominations seem to be united in this one cry,—“O Lord, have mercy upon sinners,” and in warning them to flee from the wrath to come. And O the mighty power of God that has been, and is now manifested all around us.—It is a day of Pentecost in deed and in truth. If I had an angel’s tongue, I could not describe to you this wonderful work of the Lord in the conviction and conversion of lost and perishing sinners. Old and young, black and white, rich and poor, bond and free; bold blasphemers, scoffers, infidels, drunkards, and even moralists, who thought themselves good enough before, have all been brought to bow down at the foot of the cross, crying, “God be merciful to us sinners.”—In the agony of their souls, some at least have been almost in despair: but when Jesus spoke, they were seen sitting at his feet, and in their right mind, clothed with the best robe, even the robe of Christ’s righteousness; and have been by grace enabled to declare how great things God had done for their souls, in plucking them as brands from the burning. At some meetings it appeared as though all that Christians had to do, was to “stand still and see the salvation of God.”

I will now try to state a particular case which took place on Saturday last. As one of the brethren with myself were going from house to house, we called into a certain house where we

had been informed, that on the evening before a wonderful display of the power of God had taken place in the conviction and conversion of a wild young *Sea Captain*. As we went into the house, we were shewn into a room, where three young men, with about twenty young converts, were assembled together, singing, and praising the dear Redeemer. There was but *one person present*, who was not esteemed a convert; and this young man being asked by one of the brethren, whether he knew any thing about religion, with a disdainful air, he answered, No.—A few minutes after, a young lady belonging to one of the most respectable families in town, came into the room in the utmost distress of soul, wringing her hands and crying for mercy. Whilst all were kneeled down, and two or three of the brethren in succession offered up humble and fervent prayers to the Throne of Grace for this young lady, and for sinners generally, this young man was observed gradually to settle from his seat, until he lay prostrate on the floor, groaning and crying in great anguish of soul; at the same time exclaiming, that hell was gaping wide to receive him. “O,” said he, “I have blasphemed the Almighty God that made me. I have damned the air that I breathed, and the ground that I stood upon. I have wished my soul in hell. I have scoffed at young converts, called them fools to their faces, and ridiculed every thing serious. I have mocked Ministers of the Gospel in the pulpit. I have called for lightning to come down from heaven and strike me as I stood with my gun in my hand at my post.” (He lately left the military School at West Point, N. Y.) This is but a small part of what he confessed. O how vain now did the help of man appear in our estimation! Then our united cries were, to that Almighty Saviour, who, when on earth, rebuked the raging winds and sea, and there was a great calm. Who said to Lazarus, Come forth, and the dead arose and came forth, bound hand and foot. O that he would but speak the life-giving word, that this young man might receive spiritual life from the death of sin.

In the course of an hour, he was seen prostrate, begging for mercy, if it were possible that mercy could reach such a guilty sinner.—And before night we have reason to hope his soul was set at liberty. He was then praising the blessed Saviour for redeeming grace and dying love. On the same evening he rose up in the midst of a great congregation, assembled in the meeting-house, and told what great things God

had done for his soul.—Were I to attempt to tell you the number of young converts, who in a judgment of charity, have been brought out of darkness into God's marvellous light, it would be utterly impossible. The facts above stated are known to the whole town of Bristol. The good work seems to be increasing.

There are as many as four or five crowded meetings at once, at almost every hour in the day, from an early hour in the morning, until late at night.—And even at the corners of our streets, you will scarcely see two or three persons together, but the great concern of the salvation of the soul is the subject of their conversation.—The mouths of gainsayers are stopped.—Righteousness may be said literally to run down our streets. Ye children of the Most High God, of every denomination, are ye not, too many of you, at least, asleep, the wise and the foolish virgins together? Do you not hear the cry, Behold the Bridegroom cometh! go ye out to meet him! Have you oil in your vessels, and are your lamps trimmed and burning? Say not there are four months and then cometh the harvest. Are not the fields already white for the harvest? Look at the Missionary exertions and the united efforts of Christians of all denominations to diffuse the word of life far and wide. Is not the hand of God displayed in this? Will not he bless those exertions which he hath inspired them to perform? Now look around to the east, west, north and south, and see how the great Head of the Church is most wonderfully pouring out his blessed Spirit, convincing the world of sin, of righteousness, and of judgment to come.

Yours with affection and esteem,

L— W. B—

SABBATH SCHOOLS.

THESE institutions, the diffusive and invaluable benefits of which have been tested by nearly forty years' experience, and demonstrated in the case of thousands of pious individuals, who have been rescued from ignorance and vice, by the instrumentality of Sabbath Schools, have been established, in vast and increasing numbers, in various parts of the world. In this town, several flourishing Schools were maintained last year, and will doubtless be revived. Two have been already commenced, in the Episcopal and First Baptist Churches, under the most flattering auspices. The African Sabbath School will commence in the Town-House, on Sunday next at one o'clock, P. M. The aid and co-operation of parents, masters and others, will

contribute very essentially to the prosperity of the School. [*Providence pa*]

NEW MEETING-HOUSES.

THE corner stone of a new Baptist Meeting House was laid at Augusta. (Geo) February 12, 1820. The religious services were performed by Rev. W. T. Brantley, Pastor of the church in that place. The building is to be of Brick, 73 feet by 50.

PROVIDENCE, April 12. Yesterday the corner stone of a new Baptist Church about to be erected at the South end of this town, was laid under the most flattering auspices. The Rev. Dr. Gano addressed the throne of grace in prayer, on the occasion.

LIBERALITY.

☞ The Pastor of the Second Baptist Church in Boston, acknowledges with pleasure the receipt of Three Hundred Dollars, from the Executor of the will of the late Mrs. Mary Hoffman, being a donation from her for the education of pious young men designed for the ministry.

ORDINATIONS.

ORDAINED—At China, Maine, on Thursday the 16th of March, 1820, to the work of an Evangelist, the Rev. ISAAC S. SMITH. Introductory prayer, by Rev. Mr. Briggs, Professor of the Languages in the Maine Literary and Theological Institution; sermon, by Rev. Professor Chaplin, from Proverbs xxvii. 13. "He that waiteth on his master shall be honored;"—consecrating prayer, by Rev. Phineas Pilsbury, of Nobleborough; charge, by Rev. Professor Briggs; Rev. Coker Marble, of Vassalboro', gave the right hand of fellowship; concluding prayer, by Rev. Jabez Lewis, of China, followed by an anthem composed for the occasion—"Arise, shine, for thy light is come, &c."

ORDAINED, at Thomaston, Maine, March 1, 1820, the Rev. JOHN WAKEFIELD, to the office of an Evangelist.—The introductory prayer by the Rev. Elisha Snow, of Thomaston; sermon, by Rev. Silas Stearns, of Bath; charge, by Rev. Daniel Ricker, of Warren; right hand of fellowship by Rev. Benjamin Ames, of St. George; concluding prayer by Rev. Mr. Wakefield. The services were performed in the Congregational meeting-house in which the Rev. John H. Ingraham officiates, whose church, in a very friendly manner, accommodated their Baptist brethren with their place of worship.

ON THE DEATH OF THE REV. JAMES M. WINCHELL, A. M.

WHILE bending o'er the tomb where Lazarus slept,
 Jesus, the Lord of life and glory, wept;
 And shall the muse deny her minstrelsey,
 Nor shed, beloved shade! one tear for thee?

Long will Society thy loss deplore,
 And Friendship sigh that WINCHELL is no more;
 Thy Church afflicted, torn, and desolate,
 With undissembling grief bemoan thy fate:
 But who can paint the sorrows of that heart,
 So dear to thee, and of thine own a part!
 The fatal arrow that thy bosom pierc'd,
 Was in her sympathetic breast immers'd;
 Endear'd remembrance feeds her deep distress,
 And leaves her wounded spirit comfortless.

Yet why should silent grief bedew thy urn,
 And why for thee should thoughtful friendship mourn?
 Did seraphs weep, when in their tuneful choir
 They heard the melting transports of thy lyre?
 And why should saints repine, and sorrow rise,
 That Christ has call'd thy spirit to the skies—
 That the afflictive race of life is run—
 And an unfading crown of glory won?

O thou wast mild, affectionate and kind,
 Of polish'd manners, and enlighten'd mind;
 Though modest, firm—though zealous, yet discreet,
 Pious—exemplary—of temper sweet;
 Distinguish'd even in thy early youth,
 For thirst of knowledge, and for love of truth;
 Frank, unsuspecting, and devoid of guile,
 Thy cloudless brow illumin'd with a smile.

Let graceless pastors preach to be admir'd,
 The love of souls *thy* ardent spirit fir'd.
 'Twas thine Religion's pleasures to inspire,
 And warm the bosom with celestial fire—
 To teach the anxious sufferer where to rest,
 And pour the balm of hope into his breast—
 Direct the passions, give devotion wings,
 And elevate the mind to heavenly things.

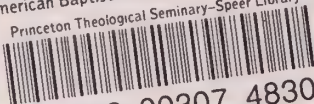
Thus didst thou pass this darksome vale of tears,
 And to Religion consecrate thy years;
 But in the midst of life and usefulness,
 While actively employ'd the world to bless,
 A ling'ring malady thy frame assail'd—
 Too soon, alas! its fatal force prevail'd!
 But Faith's celestial influence sooth'd thy mind,
 Patient, submissive, and to God resign'd,
 Thy setting sun retir'd with unshorn rays,
 And all thy heart was pour'd away in praise:
 Thy Saviour own'd thee in the trying hour,
 And robb'd the tyrant of his dreaded power;
 And while reclining on his peaceful breast,
 Thy spirit fled, and woke in realms of rest.



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